

LATTER DAY SAINTS SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY
OTHER GOSPEL UNTO YOU THAN THAT WHICH WE
HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8

VOL. 1.

CHATTANOOGA, TENN., SATURDAY, DECEMBER 24, 1898.

No. 4.

HISTORY OF THE SOUTHERN STATES.

The month of January, 1879, President Morgan spent in visiting the various branches of the church in Floyd, Chattooga, Walker and Coosa counties, inspiring the Saints and Elders to renewed faith and energies in their labors. During the latter part of the month President Morgan traveled into North Carolina, holding meetings and making many friends.

Elder Thos. Higham was transferred from the Tennessee Conference to the Georgia, with Varnell Station as his headquarters, and the surrounding territory as his field of labor.

The month of January closed with a good report in tracting and strenuous efforts having been made to create a spirit of investigation.

February, 1879, Elder John R. Holt reported the conversion and baptism of a prominent Wesleyan minister; a number of baptisms were also reported from Mississippi and Georgia.

During President Morgan's visit to North Carolina great efforts were made to open up new fields of labor, in which he was successful.

About Feb. 20 to 26, at a meeting a number of the members were excommunicated in the McClemore's Cove branch on account of apostasy, a detailed record of which was kept in the branch books.

March, 1879, a branch of the church was organized by President Morgan in the North Carolina Conference, after the conversion and baptism of thirteen souls.

Elders Parley P. Pratt and Daniel Stuart reported having traveled through the mountainous portions of Tennessee, a distance of about four hundred miles, holding many meetings, making friends and converts.

March 23, 1879, President Morgan left the south with a company of sixty-five emigrants for Colorado, who arrived at Alamoosa, Col., in fine spirits, and who were met by a party of Saints from Mamassa with teams and wagons and taken to that place, while President Morgan continued on to Salt Lake City for Conference.

In the latter part of March Elder C. W. Hardy reported the baptism of four per-

sons at Varnell's Station and Elder Ralph Smith, while visiting Red Apple, Ala., baptized four converts.

On the 25th of March Elders J. H. Parry, Thos. Higham and Edlef Edlefsen were changed from the Georgia Conference to Cherokee county, North Carolina, arriving there on the 31st, having walked the entire distance, overland.

Elders J. H. Vannatta and James Patterson reported the baptism of eight members in Mississippi and a very kindly



ELDER JOHN MORGAN,

President of the Southern States Mission, from Oct. 6, 1875, to Jan. 4, 1888.

feeling for them, with prospects for additional baptisms.

April, 1879, Elders Parry, Higham and Edlefsen were visited by a party of nine armed men led by a Methodist preacher named Henry Green, who ordered them to leave the state, under severe penalties if they failed. They did not leave, and on April 3 a mass meeting was held and a committee appointed to inquire if they

(the elders) intended to leave. They replied very emphatically, "No! positively no; not until the Lord says so."

After the committee returned and made their report a brief consultation was held and the crowd dispersed, leaving them to return home without any molestation.

At the annual Conference in Salt Lake City, April 6, a company of fifteen Elders were called and set apart for the Southern states, which greatly pleased the President and struggling Elders in the field.

April 13 Elder John R. Holt reported the baptism of seventy-one converts in the Kentucky Conference.

May, 1879, Elder Rudger Clawson reported for duty and was appointed to travel with Elder Joseph Standing in the Georgia Conference. About this time Elder Andrew L. Johnson visited the branches of the Church in Walker, Chattooga and Floyd counties and organized a branch at Polk county, consisting of ten members, Elder John N. Robinson being appointed to preside.

During the month of June, 1879, thirteen Elders were called from Utah (Weber Stake), young men who had been actively engaged in M. I. A. work. They were accompanied by Elder David H. Perry, President of the Weber Stake, with his family. The Elders were assigned to different fields and President Perry and family visited Virginia and Kentucky and done much to allay prejudice and assist the Elders to proclaim the Gospel.

The latter part of June active work was done in the various fields, many new localities opened up, causing considerable agitation and opposition from the press and pulpit and causing some apprehension in certain localities.

The month of July, 1879, was noticeable in the history of the Mission for the number and violence of the mobs that were turned loose upon the Elders and Saints.

In the Kentucky Conference, Elders Frank, McDonald, Gordon S. Bills and Samuel Butterfield were beset by a mob while attending to the ordinance of baptism at George's Creek, in Lawrence county, but by care and the blessings of God they passed through it without any trouble and succeeded in organizing a branch of the church.

(To be Continued.)

Bennie's Christmas Stocking

BY MRS. SUSAN M. GRIFFITH
(For the Christian Observer.)

It was when we lived on the old Yandall place and went to school in the little red brick school-house on the edge of Piper's grove, that it all happened. It was about Benny Dale. You see, he came to school, too, at the little red brick, and I don't know what possessed us fellows, but we found he was extremely sensitive, and we got to teasing him one way and another until we fairly made his life miserable; and then—that's how we came to make him the Christmas stocking.

I suppose we boys were like most other fellows of fourteen and fifteen years; we didn't think very deeply about most things, and just because Benny was a little slow at his lessons, and timid, and couldn't wear good clothes, we all felt inclined to set him up as a target and shoot all the mean little arrows of sarcasm at him we could—though we never meant one-half the mischief we were guilty of; and if he had stood up for himself like a man instead of shrinking from us and looking so hurt (for somehow that just made us mad), we would soon have let him alone. Little Dale was very poor. None of us knew much about him except that he lived with his grandmother in a shabby old log cabin belonging to old man Piper, which had been standing empty for some years. In fact, the old gentleman had intended pulling it down, but when the Dales came and begged to be allowed to rent it, he let them have it to live in without pay.

I made a remark a little while back concerning Benny's inability to wear good clothes. The fact of the matter is, his clothing was such a mass of patches you couldn't tell what the suit was originally made of. His coat was of so many different colors that one of the boys began calling him Joseph, and, seeing it tormented him, some one else suggested that we play selling him to the Egyptians. We did go so far as to let him down into an old unused and dried-up well on 'Squire Hopkins' premises, right next to the school-house, and we kept him there all one afternoon session; and we thought we were having fine sport laughing in our sleeves at the teacher, who made all sorts of inquiries about him, while we appeared as innocent as Mary's little lamb. Of course we knew we were safe enough. Ben wasn't apt to tell, for fear of consequences, but I must say I felt for one that we went a little too far that time. And when he was released, he never opened his mouth, but just walked off with his face all stained with tears, and, somehow, as far as I was concerned, I felt a good deal like a sneak. I know, now, that I was one.

There was another thing that we were contemptible enough to make fun of, too, and that was his food. I believe, as a rule, people are more sensitive in regard to that than they are about clothes. Any way, I think Ben was. The most of us lived too far away from the school-house to return for the noonday meal, and we enjoyed making something of a display of our eatables and exchanging delicious bits with one another. In contrast with our abundant provision Benny's frugal

dinner of cold potatoes and corn bread looked despicable, and I am ashamed to say that we were not slow in making remarks upon it, some of us even calling him "Cold Potatoes" and "Potato Patch." I don't see now, how we could have been so very cruel; I cannot think that we were deliberately cold-blooded. It must have arisen from the supreme thoughtlessness of youth.

One day—I remember well how cold it was, and how we were all gathered around the red-hot stove enjoying our lunch—we were more unmerciful than ever, and kept up our raillery to such an extent that at last our poor little victim lost his wonderful self-control and burst into a piteous flood of tears. This made an awkward pause in our fun, especially as the girls began to take his part and comfort him and shame us, calling us all sorts of hard names indignantly. In fact, for once, we were completely shut up, and fairly taken aback to see the timid Benny rise to his feet and defend himself thus:

"If you fellows only knew what it is to be poor, and to suffer with cold and hunger as grandma and I do, and not know, half the time, where you are going to get anything to eat for the next day, you'd make your jokes a good deal scarcer than you do. You don't know how it hurts. If you did, you wouldn't do it, because you are not mean boys. I can't help wearing patched clothes. And I try to be thankful to grandma for keeping them so clean and nice. If you want to keep it up, why, go ahead, of course; I suppose I'll have to stand it, that's all; but I will say, once for all, now that I have tried to explain, if you do go right on guying me I shall think it's mighty mean!"

Well, so did we, and as the lonely, oppressed little boy went to his desk and opened his book to spend the remainder of his noonning in study, we looked at each other as if we had been undergoing a good chastising; and it did not take us two minutes to get out of the school-house and Benny's reproachful presence.

"I say, boys," said Fred Winters, plunging his hands deep into his trousers pockets, "the worm has turned at last, hasn't it?"

"It made me feel a good deal as if he had slapped me in the face," said Carl Bradley. "I didn't know the fellow had as much man about him. Wonder how it would feel to be in his place a couple of days or so."

"He didn't tell the truth about one thing, though," said Cyril Atkins. "He said we are not mean boys, and we just are. Carl wants to know how we'd feel in his place. I'll tell you how I'd feel. Most mighty mad, that's how. It wouldn't be healthy for you fellows to use me the way we've all used him. I'd pitch in and whip about twenty-five of you before I was done with it."

"I'll tell you what it is, fellows," said I, suddenly enlightened by a brilliant thought, "let us make it up to him some way. It's coming holidays, you know, and—" and I proceeded to unfold to them a plan which was received with genuine shouts of approbation.

"We must let the girls into it, and you must all meet at our house to arrange matters as soon as Friday evening. That's a little more than a week till Christmas. And mum's the word."

When I got home that night I went out to the kitchen where mother was getting supper and held a long conversation with her. The result of that conference was, that I was allowed to make a fire in the parlor upon Friday evening, pop a lot of corn, crack a pile of nuts, and bring up a big dish of Baldwin's from the cellar for my invited guests.

They were all on hand early, and after some preliminary talk, I introduced the good things to eat, and suggested that we talk Benny and his stockings while we ate, for it was my plan that we should make a very large stocking of canton flannel, trim it with ribbons, and fill it from toe to top with everything good and useful that could be gathered together. In the first place, we must all know what each one could contribute. Fred Winters said that he had a good coat that he had out-grown, and Carl Bradley had a first-rate cap and necktie that he could give as well as not. The girls said they could manage a dress of some kind for Grandma Dale, beside various other articles, and I had plenty of books and such things. But there were a lot of other things we wanted to give them that had to be bought, and in those times boys and girls did not have much money of their own, and you may rest assured that what we gave in that line came out of our self-denial pocket. However, we managed it, and by dint of giving up this and that, we scraped enough together to get Benny some cloth for a pair of pants, a couple of shirts, some socks and shoes, besides a pound of candy, half a dozen oranges, and a little sugar, and coffee and tea. And then one of the girls, Mary Bliss, who had been raising turkeys that year, volunteered to give one already dressed, and we were just about tickled to death.

Mother came in just as we had got that all arranged, and offered to furnish the canton flannel and cut out the stocking, and as the girls made no objection to making it, that fixed everything, except I had thought it would be splendid to have a letter from Santa Claus tied to the stocking, and written in verse if such a thing were possible; and as I knew of one girl who had written a little for the village paper, I believed she could do it; but the moment I mentioned it, she, of course, was covered with blushes, and began to make all manner of excuses. "Why, Clarence Parker," she said, speaking to me directly, "you know I couldn't do a thing like that. It would never sound right."

"Pshaw!" said I. "You can do whatever you want to, Ella. You have such a brilliant imagination and are so generous-hearted, that it will be no trouble at all to put yourself in old St. Nicholas' place." And then the others all put in and said everything, and she finally gave a reluctant consent. The first of the next week she had the verses all written, and we gathered at the Bradleys to hear them read, and ate more nuts, apples and popcorn. We were most highly delighted with them, and coaxed Fred Winters, who had taken lessons in fancy penmanship, to copy them beautifully in gold-colored ink. I think I will write them down for you, because we thought them good for a school-girl, and were happy in fastening them in a conspicuous place on Benny's Christmas stocking.

To my dear Benny Dale, this note I indite,
Riding along in the pale moonlight,
Over city and country covered with snow,
Fitting children's stockings wherever I go.

Before I left home in my wonderful sleigh,
I heard, in a bird-like, mysterious way,
Of a boy good and brave, by name Benny
Dale,

And I thought it a beautiful, sweet little
tale.

This little bird told me how he bore all his
ills

In a spirit so Christian, the thought of it
fills

My heart with good wishes, and I made up
my mind

This good little Benny to try hard to find.

So I filled him a stocking from top down to
toe

With things that I thought he would like
best, you know,

And I shall endeavor to further his cause
As long as my name is old Santa Claus.

We all got together on Christmas eve and filled that stocking. Down in the toe went a rubber ball and a top, some pencils and little trifles like that, then came the shoes and stockings and grandma's dress. After that followed Benny's suit and the books, and on top we put the groceries, candy and turkey and a big frosted cake, made by Nannie Myers. Then we tied it up and put a bow of ribbon on heel and toe, and pinned the verses on the knot of ribbon. Fred Winters was to stop all night with me, and we were to get up in the gray of the morning and go over and set the stocking outside the door, knock, and then hide and see the fun. We followed out our programme to the letter, and would have got away all right if it hadn't been for Benny's little dog, Scamp, who set up such a shrill, excited barking, that Benny got up to see what the matter was, and came within nothing of catching us. However, we managed to slip around to the rear of the house, and pretty soon we heard Benny call to the old lady in the queerest, most trembly voice, and then he struck a light, and we did kind of a mean thing—we peeped in at the window. We saw the boy and the dear old grandmother tugging away at the big stocking, and Benny had got hold of the note and was reading it. We saw them take the things out reverently and lay them down with exclamations of wonder and joy, and then the dear old grandma put her arm around Benny and they both knelt down right where they were and asked God to bless us, for they seemed to have no difficulty in knowing who personified Santa Claus. Fred stepped around the corner, and I wiped my eyes on the sly, and then we tapped on the glass and shouted, "Merry Christmas!" and Scamp came around and bit playfully at our heels while we ran joyfully home.

THE JOURNEY TO SAMOA.

By Elder Clare W. Reid.

Written for the *Sampete* (Manti.) Democrat.

A journey by land, to the "landlubber," needs no description; but how is a person to describe one by sea that will be appreciated by those who have never crossed the "bosom of the mighty deep." I do not wish to frighten those at home who will inevitably be called to make such a journey, but to me the motion of the ship was distressing from the second day to

the end of the voyage; the smell aboard was nauseating; the monotony, exasperating; the duties—fish feeding—weakening; the eating—even when relieved of "duties"—very unsatisfactory; and the sleeping—when I could sleep—the only relief I had; in fact, I appreciate only one thing in a long voyage, and that is the inexpressible joy of again stepping on good old "Mother Earth."

We naturally expect to see much of interest that we have never seen before and to gain much information, but now-a-days all this comes to us from the cleverest writers and the most renowned artists through the standard magazines of the world, and it is a very poor man indeed that cannot take a most-realistic journey to any part of the earth without having to leave his own comfortable hearthstone. Therefore, most of what we saw we had seen before. The shipping of San Francisco, as we approached it by the ferry boat from Oakland across the bay, was a familiar picture. There were the ships with masts, spars, sails and smokestacks—all sizes, all kinds. The distance shows no life. The city, with its mass of buildings shrouded in mist and smoke forms a very prominent background on account of the gradually increased elevation from the waters' edge back to Sutro Heights, the extreme western limit of the city.

I do not like San Francisco. The streets are narrow and steep (a number are covered with grass—the incline being so abrupt that there is no traffic on them), and in the lower part of the city are paved with cobble-stones. The noise and din here is indescribable. In other parts asphaltum is being used and it is refreshing to pass into one of these streets from the cobble-stones. There are plenty attractions if one has plenty money and the "open sesame" to interesting places where a fee for admittance is no object. We visited the Cliff House, which cannot compare with Saltair; Sutro Heights, the home and private park of the late Adolph Sutro; a small part of Golden Gate Park, the only place that made us feel that we were in the much lauded state of California; and last, but with the greatest pleasure of all, our soldier boys who were at the docks preparing to embark for Manila.

Honolulu was reached the morning of the sixth day out from 'Frisco, and the mountains of Hawaii were a most welcome sight to us who love the mountains so much. Here we found a beautiful city; lively, business-like and full of interest. Perpetual summer reigns here—not to say anything of "Uncle Sam"—and the vegetation is luxuriant. Palms, mangos, bananas, shrubs, hedges, cacti, and gorgeous flowering trees ornament sidewalks, homes the meanest, and palaces and parks the grandest with an impartial lavishness. The hackman seemed to be the busiest person in sight, and was certainly the most obstinate one. There were three of us bound for Samoa and it was amusing the way one of these "birds of prey" kept us in sight, sweeping down now and then to make a fresh offer concerning the sights, which he seemed most anxious that we should see, provided we paid him, first \$7.50 per hour; then \$5.00, and finally, but too late, \$3.50. He was a Yankee, to be sure.

Our steamer left at 5:30 p. m., and six and a half days more of ocean travel

straight down the Pacific brought us in sight of our destination, the Samoan Islands. Clouds hung low over the land, hiding it from our view, except where rifts in the mist showed us the verdure-covered mountains, with here and there the regularly planted rows of coconut palms in the plantations on the hillside. We sat on the upper deck about two hours watching what we had long anticipated, gradually become more and more distinct until the "Moana," our ship, anchored about 1,000 yards from shore, where civilization seemed to have dropped a feather from her wing in her flight from the Northern Hemisphere to the Antipodes.

Apia, the only foreign city in Samoa, lines the half circle of beach that forms the harbor and consists of four fine churches, three or four up-to-date hotels, several reading rooms and loan libraries, schools, stores, carpenter and blacksmith shops, homes and beer houses. Small sailing vessels do considerable business around the islands carrying "coba," the meat of the coconut, which is manufactured into soap and which forms the principal export. Several large steamers and sailing vessels ply between these islands, the Fiji isles, the Society isles, the Friendlies, and in fact all islands where the avaricious White has stationed himself to get as many "pops" for a "lava-lava" as the simple black can get; so you see there is considerable business done here. There are some very fine roads running from Apia back into the country, and horses, carts and buggies are very common. It is on one of these roads, about a mile and a half from Apia, that we are stationed. I teach school, study the language, and visit the Saints in company with our companion, Bro. Jos. Quinney, of Logan. Mrs. Reid has a class of girls who are learning to do needle work. We live in the home of Ah Mu, a Chinaman, from whom we might learn many a lesson in generosity. He has lived here about twenty years and is pretty well off. His wife is a Samoan, who rules everything about the place except Ah Mu's purse, with a hand that won't stand much interference.

The Samoans are a fine people, capable of being developed to a surprising degree. What is to become of them, is a question apparently unsettled. The old king is dead and a new one has not been chosen yet. There are three candidates, and if the matter is left to the natives there will be war. I believe most of the Samoans would welcome the United States, but they have no use for Germany. They have not forgotten her attempt to enslave them. At present there are two English men-of-war and two Germans in the harbor, where they will probably stay until the disposition of these islands has been decided upon.

The traditions, manners and customs of this people would make a very interesting article if treated properly, so I will leave that for some one else.

To our interested friends I will say that we are well, hearty, interested in our labors, quite satisfied with the climate and all that, but there is no place for us like dear old Utah—and especially Manti.

CLARE WM. REID.

Pesega, Samoa.

A Merry Christmas and Happy New Year to all.



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ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

President Rich recently addressed a letter to the Presidency regarding the advisability of more nearly making the tenure of the Elder's mission two years. Their answer was as follows: "We feel that you should not entirely yield to the idea that two years necessarily completes a mission, but that you should rather follow the promptings of the Spirit, and where brethren are useful and able to remain two and a half years or even longer, you should keep them. * * * It should be understood that a three years' mission is held as a recommendation or premium for efficient labors and fitness for the ministry. * * * We are doing all we can to fill the calls for more Elders made by yourself and the Presidents of the other Missions."

"BY THIS SHALL
MEN KNOW YE ARE
MY DISCIPLES."

words the Savior used just prior to His death, "that ye love one another; as I have loved you, that ye also love one another. By this shall men know that ye are my disciples, if ye have love one to another."

Oh! what a beautiful sentiment, and yet how characteristic of the Savior in His every act, word and course in life. "By this shall men know that ye are my disciples." How well did the ancient followers carry this distinctive mark through life, yea, even to the laying down of their lives if it became necessary! See Paul's love for his brethren and the members of the church, how he traveled, preached and gave his all to his love of mankind.

We might trace the lives of all the ancient Apostles and find this trait prominent. From Paul's Epistle to the Ephesians, in the latter part of the fourth chapter, we learn that when we become "sealed unto the day of redemption," or, in other words, when the Gift of the Holy Spirit is conferred upon us, that we must "let all bitterness and wrath, and anger, and clamor, and evil speaking, be put away from you with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." These must be the essential fruits of the spirit, else we have failed in properly qualifying ourselves for the "seal of redemption."

This time of the year is when all Christendom makes their annual promises to themselves or others to practice that time-worn adage, "Peace on earth, good will to men;" the recollections of our glorious Redeemer and His words of cheer cause this sentiment to pervade quite generally, but what of we who have been "honored by the gift of the priesthood," particularly those that have been called and set apart to preach and teach this very doctrine, "Peace on earth, good will to men?"

We, as Elders of Israel, have left our homes, relatives, friends and all to preach the Gospel of Christ—come out into the world among strangers, traveling by twos from house to house, from city to city, from county to county, and even state to state. We meet friends—dear friends; friends whom we love to such a degree that when the time is nigh for a separation it seems as though our heart strings must break—they, too, are often-times visibly affected at the parting; this shows that we are carrying with us the influence of our calling are spreading Gospel truths that are bound to bring a harvest of good.

Now let us look for another sign of our calling: "A new commandment I give unto you, that ye love one another. This admonition was given nearly nineteen centuries ago and has lost none of its application to man; particularly our Elders who are assaying to fill the same responsibilities that were borne by the ancient disciples. Let us examine ourselves; do we love our companion as Jesus did His? Do we love our companion even as much as we do some friend who has taken us in and supplied our wants? Or do we permit an entering wedge of dislike to come between ourselves and companion? If we do then we are not

following the advice and instruction of the Savior.

On one occasion the writer had for his companion an Elder whose disposition was not fully understood and the entering wedge of discontent was allowed to be introduced, creating a breach which widened until joint prayers became incongruous and were eventually discontinued. It is said that a person is alone more completely when in a large city or crowd, than when by one's self, but if he is any more thoroughly alone when estranged from his companion, then such an experience is indeed distressing—and pray God it may never occur; we had not learned to bear and forbear; we did not realize that God in His infinite wisdom had placed frail human beings to carry on His work; we did not know how to make the rough corners of our dispositions find a soft recess in each other; we had failed to remember "a soft answer turneth away wrath;" in fact, we were not doing as the Savior has commanded, "that ye love one another; as I have loved you." The result was our labors, while under this trying ordeal, were not productive of good.

On one occasion two of our Elders were assigned to sleeping apartments upstairs at a house where none had ever remained over night before; the host and his wife, not knowing their conversation could be heard, were discussing the great love that existed between these two Elders; the lady remarked, "I have never in my life saw two men love each other as these men do. I know they are honest in their teachings and that they are true preachers of the Gospel, because they love each other so much."

These two Elders were traveling under the true influence of their calling—the fruits of the Spirit were strewn along the way. Hundreds of instances might be cited similar to the above, showing what a decided effect a true love one for another has in the observing world. Scarcely a move ever made by the Elders of Israel when in the world, but what it is scrutinized by critical eyes, and whenever an act or word is dropped that is not prompted by the proper spirit it is almost always observed and generally magnified into abnormal proportions. Often a most trivial act is made the nucleus to some mob-raising pretext; these mistakes are nearly always made under conditions of disunion. You rarely see any trouble attending a pair of Elders whose very thoughts are a unit, who love each other so much that to be separated for even a short period is distressing, who never permits an angry word to come up, where ideas come to both simultaneously, while such a thing as disagreeing on any point—especially before anyone—is never practiced.

"Let not the sun go down on your wrath," is a sentiment that should be paraphrased by our Elders thus: "Let not the sun shine on your wrath;" in other words, don't let the word "wrath" be part of the vocabulary to express your associations. Let "love for your companion be the whole sun of your existence. It will brighten more weary paths than all the friends you can make on your whole mission. It will lighten your grip more than the best "lift on the way" you ever had. It will create more friends for you than oratory, singing, or fine ad-

dress. It will have more weight with seekers after truth than the finest kind of a sermon. There are none of us so poverty stricken in the necessities of mission work as to not be endowed with some portion of this divine element; then let this benign shaft, from the Spirit of God, shed its effulgent ray to brighten each other's life in this great, strange world, where there are none (or should be) so near and dear to us as our companion, the one "I sleep with;" the one "I eat with;" the one "I pray with;" the one—and oftentimes the only one—"who has the Priesthood;" the only one, perchance, besides myself, who has this divine authority "within miles of me."

Now, cannot I try to overlook his little faults? Have I not some equally as hard to bear? Cannot I arrange to turn the recesses of my disposition to mesh with the corners of his and thereby avoid friction of even the very least jar? Yes, God being my helper, I will. My companion is given me for "better or for worse." I say for "better," and I shall pray for strength to make this, my mission, the crowning success of my life. Success can only be achieved by honest, earnest and united labors with my companion.

Bruce has said: "Love is the only mark whereby the children of Christ and members of Christ's body are known from the rest of the world."

A supply of statistical report blanks for branches of the different Conferences has just been received from headquarters for distribution to each of the Conference Presidents. They have been mailed and those Conferences which receive theirs will not have to make them as heretofore suggested in the columns of this paper, but mail the blanks above referred to, to their various branches, and have them promptly filled out and returned to each Conference President. Please be prompt in this regard.

We have received an interesting letter from Elder Osmer D. Flake, of Jackson, Mississippi, reciting a rather exciting experience he and a companion, Elder Porter, had at Mechanicsburg. He states an enjoyable visit was had with some dear friends of the Elders and that some of the mobocratic element tried to stir up trouble, but they were finally permitted to leave with nothing but threats and promises of future trouble if they returned. The letter was crowded out this week.

President Snow has issued a call for subscriptions for church bonds to the amount of \$500,000, pledging the entire income of the church for their payment. The bonded property includes real personal holdings of the trustee in trust and the income of the Church from tithing, dividends and other sources. Lewis S. Hill and David Eccles are made trustees to act for the bondholders. The bonds, which will bear 6 per cent. per annum, will be subject to redemption in five years from the date of issue.

OUR CONFERENCE PRESIDENTS.

President John E. Griffin.

The President of the Virginia Conference is one of those quiet, unassuming men who can and does accomplish so much, at the same time apparently making no effort. Elder Griffin was called to the mission field on July 10, 1896, and eight days later was in his field of labor. Like many others of our Utah boys he spent his early life on the farm with Newton, Cache county, as his birthplace and the farm his field of labor, and the district school his educational nucleus. He attended the Brigham Young College at Logan, and the University of Utah, graduating in the Normal department, and then took a school for one year prior to his entering on his missionary labors. Elder Griffin is 26 years of age; married just a month before leaving home. He was an active worker in the Sunday schools and Mutual Improvement Asso-



ELDER JOHN E. GRIFFIN,
President of the Virginia Conference.

ciation at home, and on his arrival in the field soon found this experience was invaluable to him in qualifying him for the mission work.

Elder Griffin has passed all the various stages of mission work and on Sept. 6, 1898, was installed as President of the Virginia Conference, succeeding Elder John S. Blain, honorably released. Elders Samuel E. Taylor and Joseph T. Pulley are his counsellors.

President Griffin is an arduous, earnest and faithful worker, is beloved by those over whom he presides, and the people among whom he labors. His letters and reports show a very careful and prompt attention to his manifold duties, reflecting much credit to he and his co-laborers in the Virginia Conference.

We are pleased to present our readers with the first of a series of doctrinal articles from Apostle Mathias F. Cowley. As will be found by reading, noting and comparing the one for this week on Faith new ideas are presented, and the whole is written in a clear, forceful manner, characteristic of the Apostle.

President Rich left yesterday on a visit to a branch of the South Alabama Conference at Autaugaville, in Florida. President Pratt and all the Elders laboring in the vicinity will be in attendance and a number of people nearby are expected to be there. A good time will be had by all without doubt.

CHARITY.

By Mrs. Mattie Cooper.

—From the Baptist Union, Danville.
Of charity, what tribute may we bring
Of Christian virtues thou art king.
The sweetest, dearest, kindest, best,
And reigns supreme o'er all the rest.

'Tis charity teaches us to forgive,
Our fallen brother, and bid him live,
A life of right, and wrong despise,
That he in future henceforth may rise.

Then too our fallen sister,
We bid again to go,
Forget the seed, that by the wayside,
She sowed so long ago.

'Tis charity ope's the cold heart's door,
And bids us feel for another's woe,
And bids us speak some words of cheer,
And point of love to a Savior dear.

'Tis charity teaches us to forego,
So many comforts here below,
And share with those who are forlorn,
And of these comforts who have none.

'Twas charity so full of love,
That brought the dear one from above,
To die for us, our ransom be,
That we may live in eternity.

Elder Henry W. Stahle got a good joke on his father the night he got home from his mission. His father and two younger sisters were home alone when he rapped on the door. It being about 8 o'clock in the evening and dark, he asked his father, when the latter opened the door, if he could stop over night, to which he replied: "Not very well prepared to keep strangers, but there is a hotel over in town." The elder said, "but I haven't any money." The proprietor of the homestead then proceeded down his pocket for lodging money, but before he had time to hand it to the stranger, he exhibited some of his missionary cheek, and said, "I guess I'll stay here any way." As he crowded into the house past his father, who was standing in the doorway, one of his sisters said to the other, "that's a cheeky tramp." It is needless to say, that when the visitor's identification became known, that the lodging facilities were much better than at first calculated. A dudish mustache and a hoarse voice were the features that disguised the young preacher. —Bountiful (Utah) Clipper.

Elder Melvin J. Ballard, who returned last week from the missionary field, where he has labored for more than two years, paid a pleasant visit to The Journal on Saturday. His recent labors were principally in the city of St. Louis, where he says a branch of the church is in a most flourishing condition. They have established a status there of a regularly organized and recognized denomination, and are very well treated by press and public. Elder Ballard enjoyed his labors very much, but is still much pleased to be at home again. —Logan (Utah) Journal.

The office has recently been embellished with an elegant crayon portrait of President John Morgan, whose presence shone so many years as the light of the Southern States Mission. President Morgan was identified with the Mission from Oct. 6, 1875, till Jan. 4, 1888, passing through many trying scenes, incidents and experiences. We present his picture in this week's Star with the History of the Southern States.

FAITH.

By Apostle Mathias F. Cowley.

Written for The Southern Star.

In considering the principles of the Gospel, it will not be difficult to see that faith occupies the first place in the catalogue of righteous principles, which, as a whole, go to constitute the plan of salvation. It is the principle existing in the human soul which goes before all action and leads to good works. It pleases God that man should repent of all sin, by ceasing therefrom and thus accomplishing a reformation of life, and without which remission of sins would not be granted, and as repentance and good works are pleasing to God, we must accept of faith being first; for Paul says: "But without faith it is impossible to please Him, for he that cometh to God must believe that He is and that He is a rewarder of them that diligently seek him." Heb. xi:6.

"Now faith is the substance of things hoped for, the evidence of things not seen." Heb. xi:1. Our conception of this portion of the Bible renders the word "assurance" instead of substance, which appears more consistent with the latter clause in the passage, which says: "The evidence of things not seen." Not the substance itself, for that would amount to knowledge or the actual possession of the object hoped for. This assurance of things hoped for must come through some evidence, either of a character which can be demonstrated in a tangible manner, or through some impression which gives assurance to the mind of the individual possessing it, if to no other. This faith prompts to action all intelligent beings. For without the assurance of reaping, the farmer would not sow. The laborer would not commence his daily task unless he believed he would accomplish it, and so with religious matters.

The multitude upon the day of Pentecost would never have appealed to the Apostles, to know what they "should do to be saved," unless they first believed in God, and in His Son, Jesus Christ—so recently crucified in their midst, and also in the authority of the Apostles to teach and administer in the ordinances of eternal life. And this faith was based upon the evidence presented by Peter, that Jesus was the Christ, sealed upon their hearts by the Spirit of God, and not the wisdom or ability of man. The result was obedience, and a knowledge of the truth for themselves; for the promise is: "If any man will do his will he shall know of the doctrine whether it be of God, or whether I speak of myself." St. John vii:17. Had Peter been an impostor, deceiving the people, he might, perchance, have persuaded some to accept his theories, but what would have been the result? The evidence being false, the faith or assurance would have a false foundation to act upon, and disappointment, the result. When the evidence is true, the faith resulting and acted upon will bring knowledge. In other words, pure, active faith develops into knowledge. When Columbus discovered America, and the use of gun-powder was displayed to the astonishment and fear of the Indians, some of the Europeans told the natives that all they had to do was to procure some powder and sow it like grain, and it would grow. The poor natives believed the lie and acted upon their

belief, and disappointment was the result, to the destruction of their confidence in the white man. This illustrates that faith may be built upon false evidences, and no matter how sincere the believer, the laws of sincerity cannot be changed to vindicate the dishonesty of the deceiver, nor to avoid disappointment befalling the deceived. Why should it be otherwise regarding the law of God? Sincerity is not evidence that the believer will obtain the good for which he seeks, for if his religious devotion is based upon his confidence in the preaching or teaching of false guides, God will not change His laws and ordinances, nor acknowledge the authority of impostors, and thus become accessory to the deception, in order to satisfy those who allow themselves to be led astray.

It is a maxim of skeptics that "We doubt all things in order to prove all things," and thus doubting they reject the means which God has designated as the way to become acquainted with and prove for themselves the truth of the promises: "If any man will do his will, he shall know of the doctrine."

The history of the world proves that the advancement made in science, in arts, in human government, the leaders and promoters of all that is good, in a great majority of instances, have been believers in God; and their faith in Him, and the ultimate success of their enterprises has prompted them to action. In the language of Paul on this subject of faith: "By faith Noah being warned of God, of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness, which is by faith." "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." Heb. xi:7, 8. And so on we might add numerous testimonies from the Scriptures that faith is the assurance of things hoped for, and a principle which prompts to action all intelligent beings, and that when based upon the promises of the Lord, unmixed with the theories of men, and acted upon, it has never failed to bring knowledge and to rest the weary mind, in that security which comes from a pure knowledge of God.

Having shown something of the nature of faith in a general way, as a principle existing in the human mind, and as directing all human action, whether religious or secular, let us now draw the line of distinction between faith in its general sense, and faith as a principle of power as enjoyed and exercised by those who are truly the people of God.

Let us first remember that it is one thing to believe in the power of God as manifested by revelation, prophecy, healings, etc., when presented to us merely as the events of history, and altogether another thing, to be confronted with the testimony of living Apostles, presenting to the world doctrines that are unpopular, and with which the cherished creeds of the world have never failed to conflict; which Apostles ask us to believe them to be servants of God, called by new revelation, and testing one faith by the promise that "if you will repent, and be baptized" with honest hearts you shall know for yourselves the truth, and need

not depend upon the assertions of any other man for your knowledge concerning it. It is an undeniable fact of history that never did God send a Prophet to warn the world, but what he found thousands professing belief in the dead prophets, but ready to reject and slay the living. It cannot be said that this generation is an exception, for the religious education they receive from the "Christian" pulpit is that apostles and prophets together with the ancient gifts and powers of the gospel are no longer needed, and that if any come professing the ancient apostleship they may reject them without investigation as "false prophets." They apparently forget that it would be difficult, if not impossible, to produce a counterfeit coin, unless the genuine existed as a pattern.

In speaking of faith as a principle of power the Apostle Paul said to the Hebrews: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. * * * And what shall I more say? For the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae, of David also, and of Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. * * * women received their dead raised to life again," etc. Heb. xi:3, 32-35. To say nothing of innumerable other events brought about through faith exercised by men having authority to speak and act in the name of God. Jesus promised that "these signs shall follow them that believe." "In my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

These are only a few of the characteristics associated with true faith; the "faith that was once delivered to the saints," and so much in striking contrast to the weak, yet high sounding professions of modern professors who, having a form of godliness, yet denying the power thereof.

As a contrast to the wisdom and learning of men, we are promised as the result of acting upon true faith that to one is given the word of wisdom, to another knowledge. Tongues, prophecy, etc., all being characteristics of that faith which emanates from God.

These gifts are not given to satisfy curiosity, nor to convince skeptics. As a principle of eternal truth it is a necessity that not only the administration have faith, but the one who is the recipient of the blessings. Hence it was, as a rule, when Jesus healed the sick, and opened the eyes of the blind, He said to the individual: "Go thy way, thy faith hath made thee whole." As a further testimony of this He told unbelievers when they sought a sign: "An evil and adulterous generation seeketh after a sign, and there shall no sign be given it but the sign of the prophet Jonas; for as Jonas was three days and three nights in the

whale's belly; so shall the son of man be three days and three nights in the heart of the earth." Matt. xii:39, 40. And be it remembered that this sign of Christ's three days rest in the tomb was not given to convince skeptics, for it was an event ordained of God, in the plan of human redemption, and would have occurred if all the world had gladly received Him. Neither did they receive Him when He was resurrected, for the same class who sought a sign circulated the fabrication that the body of Christ was not risen from the dead, but that His disciples had come in the night and stolen Him away.

There are sign seekers today, even among those who profess Christ, and may we not say of them, the same as Jesus said of the ancient sign seekers, from the fact, that what was true then, is true now, and what is true of a generation is true of the individuals which compose it.

Again, the Savior said to His Apostles when they failed to cast out the devils and sought Him to know the reason: "Because of your unbelief, for verily I say unto you, if ye have faith, as a grain of mustard seed, ye shall say unto this mountain: Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." To these quotations might be added many others, but this will suffice to show the effects of faith, that it is a principle of power. We ask, has God changed? Is not faith, being a principle emanating from deity, as unchangeable as God Himself? Who, professing to believe in Christ, will say that if we believe and are baptized by rightful authority in this age, that Jesus will fail in His part of the contract, to bestow the promised blessings?

In view of all that is written in the Bible, concerning this true faith, and the effects which flow therefrom, and the reverse of that pure faith of the Bible, which characterizes the "Christianity" of today, is it wonderful that the Savior exclaimed: "When the son of man cometh shall he find faith on the earth?" Luke xviii:8.

The Death of J. C. Holland.

Eureka, N. C., Dec. 7, 1898.

Editor Southern Star:

Dear Brother:—I write you in response to your request for a few items relative to the demise of our friend, Jenette Caswell Holland. I send the following:

The name of J. C. Holland is a familiar one to almost all the Elders in the North Carolina Conference, and many who have left for the land of the setting sun. He was born March 21, 1836, in Wayne County, near Tremont. His early life was spent in farming and agricultural pursuits. Three years of his life were spent in South Carolina, where he labored as an overseer of turpentine farms. On October 22, in the year 1860, he married Mary A. Worley, with whom he lived during his whole life in peace and happiness. During the late civil war he held the position of postmaster for four years. From birth his hearing was defective, and during the last twenty years of his life he could not hear a sound, yet he was patient at all times, and those with whom he conversed found him a ready talker.

It was in the early part of '96 that Bro. Holland, for the first time, met a

Mormon Elder, and from then until the time of his death, which took place on the 31st of August, 1898, he proved a staunch and true friend to them.

As many as eight of the Elders have surrounded his table at meal times and partaken of his hospitality. Among the many Elders who have left their name-cards at the home of Bro. "Caddy," as he was universally called, we find those of Elias S. Kimball and Albert Matheson.

His love for the Elders being so great, his family decided to have a representative of this "despised sect" preach his funeral sermon, and Elder Lewis Seven-son having been chosen for this purpose, responded with a cheerful heart. The funeral services took place on Sunday, December 4, 1898, under the direction of the Masonic Order, with which our departed friend had been a member.

Bro. Holland leaves a wife and eight children to mourn his loss. May the choice blessings of heaven illuminate the pathway of the wife bereft of a loving husband, and the children who will miss the care and counsel of a kind and dutiful father, is the prayer of your Brother, in the cause of truth,

DAVID H. ELTON.

DECEMBER COMPANY OF ELDERS.

The following company of Elders came in from Zion for December and were assigned to the Conferences as noted after their names. They were a bright, resolute looking set of men and will undoubtedly shed luster on the Conferences to which they are sent:

George F. Comish, of Franklin, Oneida county, Idaho, to the Georgia Conference.

James Smith, of Mancos, Montezuma county, Colorado, to the North Alabama Conference.

Peter Kingsford, of Franklin, Oneida county, Idaho, to the North Alabama Conference.

Charles J. Howard, of Bountiful, Davis county, Utah, to the Louisiana Conference.

R. L. Jensen, of Brigham City, Boxelder county, Utah, to the Georgia Conference.

David R. Morgan, of Brigham City, Boxelder county, Utah, to the Mississippi Conference.

Edmond S. Parkinson, of Franklin, Oneida county, Idaho, to the Middle Tennessee Conference.

Charles E. Wright, of Thayne, Uintah county, Wyoming, to the South Alabama Conference.

Samuel A. Walton, of Auburn, Uintah county, Wyoming, to the Louisiana Conference.

L. J. Willis, of Cannonville, Garfield county, Utah, to the Georgia Conference.

Orin M. Hess, of Basalt, Bingham county, Idaho, to the South Alabama Conference.

William H. Staples, of Kanosh, Millard county, Utah, to the Florida Conference.

James Daniel Taylor, of Franklin, Oneida county, Idaho, to the South Alabama Conference.

Charles Edward Hancock, of Burrville, Sevier county, Utah, to the North Alabama Conference.

Charles N. Corbridge, of Fairview, Oneida county, Idaho, to the Georgia Conference.

Charles Gilbert, of Fairview, Oneida county, Idaho, to the Louisiana Conference.

George A. Griffith, of Fairview, Oneida county, Idaho, to the Georgia Conference.

Edwin S. Budge, of Paris, Bear Lake county, Idaho, to the Middle Tennessee Conference.

Wilford Bennion, of Rockland, Oneida county, Idaho, to the Georgia Conference.

Robert Houts, of Rockland, Oneida county, Idaho, to the North Carolina Conference.

James R. Sellers, of Marassa, Conejos county, Colorado, to the Florida Conference.

PRIESTHOOD AND PRESIDENCY.

(Continued from last week.)

This part of the revelation of January 19, 1841, cannot be correctly understood without reading verses 56 to 61. From these it will be perceived that the blessing put upon the head of Joseph the Prophet and upon his posterity or "seed" after him, was the privilege of having a place from generation to generation in the Nauvoo House, to be built by subscriptions of stock as provided for in the revelation from verses 56 to 212. The portion of the word of the Lord contained in those verses relates solely to that theme—the building of "a house for the boarding of strangers," "a delightful habitation for man, a resting place for the weary traveler that he might contemplate the glory of Zion." It has not the remotest application to Priesthood or Presidency or succession in anything, but the right of Joseph the Prophet and his posterity to have place in that house. The Lord gave a promise to Joseph Smith, as he did to Abraham concerning his seed: "In thee and in thy seed shall the kindred of the earth be blessed," and he adds: "Therefore, let my servant Joseph and his seed after him have place in that house from generation to generation for ever and ever, saith the Lord."

The promise of God to Joseph the Prophet concerning his "seed," it will be seen, was simply the same that he made to Abraham. It was also made and has been made to others who obtained the Priesthood. In Doc. & Cov. Sec. 110, which gives an account of visions manifested in the Kirtland Temple, we read:

"After this Elias appeared and committed the dispensation of the Gospel of Abraham, saying that in us, and our seed, all generations after us should be blessed."

Thus the promise which the "Lineage" advocates contend belonged only to the son of Joseph the Prophet, is one that belongs to the posterity of other servants of God who are endowed with the authority and power of the Holy Priesthood. But it must be remembered that no blessing pronounced upon such a servant of God can be enjoyed by any of his posterity, except through their own faithfulness and obedience to the commandments of God. Neither is it peculiar to the eldest of the lineage except in the office of Patriarch, which has already been explained, and in the line of the Aaronic Priesthood, as revealed in Doc. & Cov. Sec. 68 and in the law of Moses. The term "anointing," on the head of Joseph, refers to the manner of blessing by the holy anointing which is poured on the head of the recipient. If any of his posterity prove worthy to receive that anointing it will be placed on their head, as all blessings which come either by anointing or the laying on of hands are placed, even as Jacob of old put the blessing of his